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and man with God, by external law, to that of a family, united brother to brother and son to Father, by the inwardness of love; which altered ideal has penetratingly transformed both the doctrine and the practice of religion. That the essentials abide, he is well assured; but, apparently, the essentials are the doctrines which have survived in his own mind and in the forms which they have there assumed. That the change has been an improvement rather than a deterioration is the witness of his own experience. The principal significance of the book, then, lies just in the fact that it records the progress in religious thought and life of a veteran scholar trained to prove all things and hold fast that which is good, who, having known both the old and the new, unhesitatingly declares that the new is better.

Notwithstanding such testimony, borne not by Dr. Harris alone but by an increasing multitude, there still exists a feeling that the new theology has not the preaching power of the old. To this Professor Brown addresses himself in his book, *Modern Theology and the Preaching of the Gospel*. His method is to describe the needs satisfied by earlier theology, and then show how these needs are met by Christian doctrines in their modern forms. The task was well conceived and has been admirably performed. Many a thoughtful minister will be grateful to Professor Brown for opening a way from study to pulpit by showing how modern thoughts concerning the Bible, God, the Deity of Christ, Salvation, and the Church may be made homiletically effective.

W. W. FENN.

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THE DEVELOPMENT OF ENGLISH THEOLOGY IN THE NINETEENTH CENTURY, 1800-1860. VERNON F. STORR, Fellow of University College, Oxford, Canon of Winchester Cathedral. Longmans, Green, & Co. 1914. Pp. viii, 486. \$3.50.

There is a large place for a work on the development of English theology during the last century. Principal Tulloch's admirable sketch—*Movements of Religious Thought*—is far too brief and has long been out of print. Benn's *History of English Rationalism in the Nineteenth Century* covers the ground, but was written to support a thesis; and Hunt's *Religious Thought in England* is *memoirs pour servir* rather than history. A knowledge of the factors that have influenced English religious thinking during this period and of the resultant point of view is vital not only to the technical theo-

logian but to any one who desires a sympathetic relationship with the thought of his age upon the matters of deepest concern.

The writer who enters this field confronts a task of unusual difficulty. A variety of forces have been at work, and some of the most potent have had only an indirect bearing upon religious thought. The fact is that the movement has been like the drifting of an island from arctic to temperate zones. Fauna and flora have undergone gradual changes which at any one moment seemed trivial, but in their sum, after a considerable period, were startling.

Canon Storr was evidently confronted at the very start with a problem of treatment. He had to choose between the task of an analyst and that of interpreter. The main defect of his work lies in the ambiguity of his aim. Whole sections are as rigidly chronicles as the pages of Hunt; others are as interpretative as those of Tulloch. The result is a certain lack of unity of method. Would it not be possible to treat the entire epoch from an interior point of view, with a result as illuminative as, for example, Professor Seelye's *Expansion of England*? This uncertainty of purpose is reflected in the method of composition. Every page bears witness to the fact that the work in its present form has been a growth, and it frequently happens that the author's fine and large insights, which should have afforded the regulative principle of an extended paragraph or chapter, are reached incidentally at the close of a discussion or in another connection. For example, the suggestion on page 160 that the Deist controversy of the eighteenth century was conducted on inadequate premises by men who had little sense of history and who imperfectly understood the issues involved in the antithesis of natural and supernatural, might well have been made the basis of the critique of Deism in the long chapter devoted to that topic.

To pass from criticisms that may partake of the nature of fault-finding, Canon Storr has given us in these pages a clear and detailed account of the forces at work during the first half of the century to modify religious thought. He is fully acquainted with the material, he sees clearly the issues involved in particular controversies, and his analysis of certain situations is singularly discreet and penetrating. Inevitably the treatment of an epoch like this will be colored by the author's personal bias. The guise of judicial impartiality under which Benn wrote did not in the least conceal his partisanship. Canon Storr does not leave it uncertain that his sympathies are with a generous interpretation of the historic Christian faith; but, for the most part, his representations of the positions

of others are so fair and candid that it would not be easy for the adherents of any school to convict him of prejudice. If Canon Storr's second volume fulfils the promise of the first, he will have made a most useful addition to our English theological literature.

GEORGE E. HARRIS.

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THE ASSUMPTION OF THE RELIGIOUS DRESS IN MONASTICISM. CEREMONIES FOR THE ASSUMPTION OF THE DRESS IN THE MONASTICISM OF THE GREEK CHURCH. STUDIES IN HISTORY AND ARCHAEOLOGY. NICHOLAS PALMOV. Tchokoloff, Kiev. 1914. Pp. xv, 420.

By the publication of this learned work (of which only one hundred and sixty copies were printed), Professor Nicholas Palmov, of the Ecclesiastical Academy of Kiev, has filled a gap in the history of Oriental monachism, and has rendered accessible certain Greek liturgical texts of considerable importance for the history of the liturgy.

The work is divided into four sections. The first, which is in some sense an historical introduction to the three which follow it, treats of the origin of the ceremonies for the taking of the habit. Oriental monachism had its birth in Egypt, from which country Byzantium received it. Accordingly, those who desire to fathom the origins of the liturgical ceremonies of Oriental monachism must direct their researches at the outset toward Egyptian monachism, and seek the solution of the liturgical problems they set before themselves in the rituals of the old Egyptian monasteries.

Historical documents attest that the rules to be followed and the ceremonies to be performed in receiving into the monasteries those who presented themselves to embrace the monastic life, were already fixed in the monastery of St. Pachomius the Great. The candidates were minutely interrogated, and put to the test to see whether they were really capable of practising the austerities and the rude mortifications of Oriental asceticism, and afterwards were admitted to assume the monastic garb. This does not, however, imply the existence of a special ceremonial for admission to the monastery. This ritual, the ceremonial which we find in the liturgical documents of the Byzantine Church, is later than St. Pachomius. Nevertheless, the practice followed in the Egyptian monasteries must have had a great influence in the formation of the Byzantine ritual of monachism.